

THE CHRISTIAN COMMONWEALTH

Volume II.

LOUISVILLE, KY., THURSDAY, DECEMBER 13, 1866.

Number 11

Women's Rights and Impartial Suffrage.

How will our Ecclesiastical Radicals answer?

In the late Women's Rights Convention at Albany, the inconsistencies of Mr. Horace Greeley and the "impartial suffrage" men were furiously assailed by Mrs. Stanton, who is evidently the peer of any of the breaches wearing Stantonian political or ecclesiastical—in business, impudence, and unscrupulous recklessness, and on the Jacobin theory of impartial suffrage, better intitled than any of them to vote at the polls and to rule in any of the departments of Church or State.

The convention, it seems, resolved itself into an Equal Rights Association, for the purpose of "prosecuting an agitation which shall wake the nation and move restrictions on the ballot." Nor do we see why, if the current drift of our ecclesiastical Jacobins be true, they should not ultimately be successful in securing "impartial suffrage" in the true sense of the term. They have as few difficulties to surmount from the teachings of the Bible; they have a much stronger array of facts on which to rest the claim of women to vote; they have a far superior logical artillery to bring to the assault, and a far, far feebler logical battery to assail, than the negrophilists had twenty years ago.

The Convention issued an address which we would like to see our ecclesiastical Jacobins answer on their theory. For even if the Biblical exegesis is not very sound, it is no worse than the best of the abolition exegesis. Says this address:

"Base and degrading as has been the position of the colored people in the government of the State of New York, that of woman is far below his. At no price within human power to pay, can she arrive at equality of action in making or executing the government she is compelled to support and obey. In the exercise of her right of no law, however deeply her womanly interest or happiness may be involved, can she bear a part. She is found guilty, not of a crime, not of a color, but of a sex; and all her appeals to courts or communities, for equality and justice, are in vain, even in this democratic and christian republic. She is a native, free-born citizen, a property holder, taxpayer, loyal and patriotic. She supports herself, and, in proportionable part, the colleges, universities, churches, poor houses, jails, prisons, the army, the navy, the whole machinery of government; and yet she has no vote at the polls, no voice in the national councils. She has guided great movements of philanthropy and charity; she has founded and sustained churches; established missions; edited journals; written and published invaluable treatises on history and economy; political, social, and moral, and on philosophy in all its departments; filled honorably professorial chairs; governed nations; led armies; commanded ships; discovered and described new planets; and patiently explored the whole realm of scientific research; and yet because in life's allotment she is female, not male, woman not man; the curse of inferiority cleaves to her through all her generations. Eden's law she cannot escape; the curse of the coming of the second Adam; and in the new dispensation there was to be neither male nor female. Jewish outlawry from all the nations, continuing through almost twenty centuries, is revealed by common consent among the civilized nations of the world. No does the course of eternal atonement longer blast the Ethiopian race to degradation and slavery through Canaan's sin. But where shall woman look for her redemption in this auspicious hour, when new dawnings of liberty, new missions of human emancipation are illuminating the world? A man once said, 'Where liberty is, there is my country'; but on what continent or island, or in what vast wilderness shall woman find a nationality where she shall be taxed to support no government, and yet shall be making, obey no law, she did help to enact, nor suffer any penalty until adjudged by a jury, in part, at least, of her peers?"

The Yankee race destined to run out.

Our old classmate, Dr. Nathan Allen, of Lowell, Massachusetts, and he is as reliable a man as Massachusetts can produce—pronounced the following not very hopeful and flattering facts and opinions, at an agricultural fair in Billerica, Mass.:

"I find that in many of these towns the number of deaths with the American portion exceed the births. If we include the foreign element, it is not so. Their families have two or three times as many children as the same number of American families. The records in Lowell show that for some time among the American population, there has been every year more deaths than births by about one hundred. In the town of Dunstable, made up almost wholly of American families, the record for five years shows more deaths than births, and within twenty-five years the population has been reduced by over one hundred and fifty persons. On the other side of us, in the town of Wilmington, made up mostly of American families, there have also been more deaths than births, and this town reports less inhabitants now than it had fifteen years ago."

On this the Boston Pilot remarks:

"The district to which Dr. Allen's inquiries apply has been settled about two hundred years, and its history will include some six generations. From actual examination, it is found that the families composing the first generation averaged eight children each; the next three generations averaged about seven to each family; the fifth generation about four and a half; and the sixth less than three for each family; while the generation now coming upon the stage is not doing so well as that. 'What a change,' moralizes the doctor, 'as to the size of the family now and in former times! Then large families were common—now it is the

exception; then it was rare to find married persons having only one, two, and three children—now it is very common! Then it was regarded as a calamity for a married couple to have no children; but now we find such calamities on every hand—in fact, they are fashionable! Dr. Allen finds from a census of the State in 1865—just one hundred years ago—that almost one half of the population in the towns he has already alluded to was under fifteen years of age, but now there is not one fifth of the American population made up from this class. 'If there shall continue to be every year,' concludes the Doctor, 'more deaths than births—if the families now upon the stage average less than three children each, and these in each successive generation have, on an average, a less and less number—if only about three-fifths of those born even live to an adult age, to say nothing about the decrease in marriages, it is pretty evident that the Yankee race is destined to run out.'

A rather transcendental report of Presbyterial proceedings.

We find a report of the proceedings of that remarkable Assembly's Presbyterial recently organized in New Orleans, in "the organ more than any other in our Church set for the defense of the truth," from which we make the following extracts for the wonder and admiration of our common ecclesiastical men in this region. Which of the three illustrious members is the reporter must be a matter of surmise. We can hardly think that "Brother Hollander, who would have been a man of note in the days of the apostles," could have written it, since, though fond of praise, he dislikes to have his praises published. And we suppose if Brother Paul Heuser had written it, the transcendental would have been pure, not "mixed," as Dr. Humphrey would say. We do not know Brother Baker, but find it difficult to conceive how a son of Daniel Baker could have produced just such a document. And yet we are shut up to this conclusion, though it painfully brings to mind the exclamation of the excentric, but great Dr. Cox on being unchained by his high-church son—

"The Lord forgive me for having begotten a fool."

But we present the extracts and leave our readers to their own conjectures:

Dear Brother Allen:—I beg the publication in your paper (which we must consider our organ) into which we start one of our own) of the minutes in brief of the Presbyterial of New Orleans, which met Friday, Nov. 23d, in the First German Presbyterian Church of this city.

The following were present, viz: Revs. J. H. Hollander, Paul Heuser, and D. S. Baker, with ruling elders Henry Munch, representing the First and Second German Presbyteries of New Orleans, which met Friday, Nov. 23d, in the First German Presbyterian Church of this city.

After the reading and adoption of the minutes of the last meeting, the Revs. W. H. Roano and Owen Reidy being present, and asking connection with the body, Presbyterial proceeded, through the Moderator, to examine them on the usual points. Both these brethren being known to members of Presbyterial, and in view of circumstances peculiar to the times—transient as, as hoped, and very far affecting them, and in view of all the circumstances, knowing them, acknowledging, and yield, two separate and distinct localities, the one political and the other religious—the usual commendatory letters were dispensed with, and the examination of each having continued at length and to the satisfaction of Presbyterial, both were received as members, and their names orated to places on the roll.

In view of further business, not yet sufficiently matured for present action, it was resolved that when Presbyterial adjourns, it adjourn to meet at the call of the Moderator.

After some further discussion of Presbyterial prospects and exigencies, it was resolved that the stated clerk express to our venerable Church, through her excellent executive organ the Board of Domestic Missions, the emotions of love and gratitude which we, her children, in this remote corner of the land, gladly entertain for her, especially in view of the harsh and undesired treatment she is now made to endure in the other parts of the land, and on occasion also let the most helpful aid she has given, and giving, and will give as she may be yet more abundantly able, to us, and to others like ourselves in the South while struggling under manifold disadvantages, to maintain the unity of the Spirit in the bonds of peace, and working with her as she with Christ, for the salvation of souls: to express also, &c., &c.

Permit me to say that Brother Hollander would, in the days of the apostles, have been a man of note—like Apollus for instance. He makes no pretensions to learning, though far from undervaluing it, and wears therefore no badges of academic distinction, but is nevertheless a true doctor divinitatis, or teacher of divinity, i. e. if "divinity" be identical with "gospel," however I shall say no more, as it just occurs to me that there is a distinction between praising a worthy person and publishing his praises; and the good brother mentioned though desiring the former would dislike the latter very decidedly.

Nor could you, Brother Allen, find two men, two married couples, two children or even a single woman, who, that ever lived, or can agree perfectly on any subject admitting difference of opinion. On the other hand also you may take the persons who most nearly agree, propose to them any subject of admitting divergence of views, hunt this a while through brake and briar, and (if forsaken in minute by the spirit of love and peace and joy in the Holy Ghost, and pervaded, instead, by that which is from below and has possessed schismatics in all ages of the Church), you can soon not only develop irreconcilable differences, but fan them into a hot war.

Now, say for any one, malignant enough to this to destroy the peace of any family, neighborhood, State or church, to the confidence, or high places, of which, former and more benevolent characteristics had given him access. And whither do such things tend? Alas, they are of the pit, and tend to a speedy return thither.

This Presbyterial therefore seeks, and will have no controversy with any but the enemy of God and man and with his earthly agents.

A Young Methodist's Impressions of Henry Ward Beecher.

Our ingenious and accomplished young fellow-townsmen, Rev. ROBT. A. HOLLAND, writes to the Watchman of New York, his impressions of HENRY WARD BEECHER's preaching:

THE SERMON AND THE MAN.

The thought and material of the sermon were good, but they were presented more in the style of a literary discourse than of an earnest, heart-searching appeal to sinners or encouragement to saints. It were folly to deny Beecher's intellectual ability, his exhaustless supply of topics, his readiness to gratify week after week, through many years, the Protean demands of New York sensational epicures. In all these respects he is a wonder. He preaches to an audience of four or five thousand people every Sunday, and yet is a perpetual novelty. I tried to analyze the man and discover the secret of his renown, and I believe my trial has been rewarded with partial success. It consists, first, in the peculiarities of the people who compose his church, and his special fitness to their Puritan eccentricities. Brooklyn has helped to make Beecher as much as Beecher has helped to make himself. He has felt Brooklyn's pulse, seen the coating on Brooklyn's tongue, noticed Brooklyn's appetite, looked into Brooklyn's eye, watched Brooklyn's moods, and he is thoroughly acquainted with Brooklyn's disease. It is a sort of hysterical, morbid craving for new and highly seasoned diet, a whimsical, fidgety, foolish fondness for excitement. Beecher is exactly the quack to deceive the patient. He treats the disease in accordance with the wishes which are its results. He craves the disordered stomach with unwhole some but pleasant food; and if he does not cure, he deludes the sick body with the benevolent pretence of administering to its wants, which is better to it than health restored by means of the severer medicines of the Gospel, the eloquence and eulogizations of rebuke and exhortation. Brooklyn thinks Beecher a great doctor, and pays him handsomely. Beecher titillates Brooklyn and blows her pride into unnatural size, and says: "Look now into the glass and see how fat you have grown under my treatment!" Beecher rules Brooklyn by obeying her. Another element of Beecher's power is his remarkable insight into human nature, a kind of clairvoyance, by which he is enabled to discern the idiosyncrasies of his people in order that he may pander to them. He is a Yankee, and an embodiment of the shrewdness, guile, and insidiously persevering Yankeeism. Let him where you will in any description of disguise, and he could not speak five minutes without disclosing his Yankee origin and education. His smart sayings, delivered in a conversational tone, with a quizzical flick of the eye and shaking of the foot as he leans carelessly upon his table, his affectation of excitement in propounding some old crotchets, dressed up in brilliant dogmatic garb; his sudden dropping of the voice from a high key into a pathetic whisper when portraying a picturesque or tender scene, his gestures of civilly studied grace, his occasional silly attempts at wit, constrain a Southern auditor to set him down for a consummate charlatan. If he is not a charlatan, he is certainly an excellent actor.

He assumes looks, attitudes, and tones to suit the thoughts of his address. He plays a sermon as Booth would a tragedy. Hence, whatever merits the composition of his discourse may have, and however much he may interest his hearers by an artistic declamation of that composition, he does not warm and kindle you into a fervor of sympathy; he does not melt you into tears, nor elevate you into rejoicing. You watch his every motion as you would those of a star performer; you listen to his every word as you would to those of a fine drama; but you feel that it is all an exhibition, a mask, and that when the curtain falls and the lamp is extinguished, there is nothing of reality left but ropes and paste jewels and scattered ribbons and other trinkets of the blue room.

A serious objection I have to Mr. Beecher is his constant display of self. He uses his learning, fancy, and oratory as foot-lights to illuminate his own marvellous parts in the execution of his spectacular, and instead of holding up the gospel before him and obviating his talents by the revelation of its sublime truths, he employs its scenery to set himself off to best advantage.

He is continually referring to himself. If he speaks of a honey-suckle, it is the honey-suckle on my porch; if he mentions a lark, it is the lark whose young have nests in my garden; if he calls up a historical occurrence or character, he waves it into play by a "when I stood at the tomb of Heloise in France," or some similar form. In nearly every sentence that capital letter has a conspicuous position. But this is all strictly in keeping with his oracular position in Brooklyn. He is Brooklyn's god and has a right to be egotistic. He has the credit of being an enthusiast. He is too cool, too passionless, too adaptive, too ingenious to be entitled to the name, significant it is of weakness. He is schemer, and works up to his schemes. He knows how to seize the reins of reform, and hold them. He rides in the chariot of victory now, not because of impetuosity in the race, but on account of endurance and steady, onward movement. He might be great, but he has too much of New England in him.

THE MEMPHIS ASSEMBLY.

TENTH DAY. Monday Nov. 26, 1866.

The Assembly met at 9 o'clock and was opened with prayer by Rev. Wm. Brown D. D.

The following gentlemen were announced by the Moderator as constituting a committee to confer with the committee from the Cumberland Presbyterian Church, viz: Revs. J. O. Steadman, D. D., T. D. Witherspoon, John Waddell, D. D., J. A. Lyon, D. D., and J. L. Gray, D. D. On motion of the Rev. Dr. Baird, the name of the Moderator was added to the committee.

The Rev. Dr. Brown, permanent clerk, read a letter from the Secretary of the American Bible Society, asking the co-operation of the Assembly in their labors, which was, on motion, referred to the Committee on Voluntary Societies.

The Rev. Mr. Grasty was appointed in the place of the Rev. Mr. Miller as chairman of the Committee on Narrative—the latter gentlemen being unable to serve in consequence of indisposition. Unfinished business being in order, the "Form of Government" was again taken up.

THE NEW HYMN BOOK.

The Rev. Dr. Adger offered a resolution authorizing the Committee on Revision to incorporate as many hymns from the minority committee or elsewhere as they may deem expedient, subject only to the limitation that the hymn book shall not be made larger than the one now in use.

The Rev. Mr. McKay, from the Committee on Beneficiary education, presented a majority report, which was as follows:

The report of the Executive Committee on Education, referred to your committee for review, is very brief and exceedingly meagre in statistical information, which mainly gives present interest, and constitutes almost the only permanent value of such productions. It is, in fact, merely apologetic, rendering good and satisfactory reasons for the inaction and consequent inefficiency of the committee, growing out of the uncertainty thrown over the whole subject of beneficiary education by the hesitancy of successive General Assemblies, as to the continuance of the committee, and the manifest reluctance on the part of the churches and Presbyteries to trust their funds and candidates for the gospel ministry to the control and management of an agency whose existence seemed to be so precarious.

This unfortunate state of things in reference to ministerial education, ought not to be permitted to continue. It is not believed that there is a single session or congregation, much less, Presbyterial or Synod that does not acknowledge the responsibility that rests upon the church to secure and maintain for itself a pious and learned ministry. If the entire church cannot be brought to see eye to eye in reference to the prosecution of this branch of christian enterprise, the paramount importance of which is admitted by all, and upon the successful conduct of which depends the efficiency of every other scheme of Christian benevolence which has been or may hereafter be inaugurated, sure we are, that the General Assembly can, at least, adopt some plan which will harmonize the sentiment and commend itself to the favorable consideration of the great body of the church.

To effect this most desirable object, the subject must be divested of all collateral issues. We must ignore minor differences of opinion, give preconceived notions and old-standing prejudices, and in a spirit of generous concession, without the compromise of principle, adopt some broad, liberal and scriptural policy, which we ourselves can cordially embrace and conscientiously commend to our congregations and Presbyteries.

Such a policy, your committee unanimously believe, is clearly indicated in the modified plan for conducting domestic missions, already adopted by the Assembly. The reasons for the modification in reference to the work of missions apply with increased force to the subject of ministerial education. A change of policy is no less essential to the success of the latter than of the former, and it is imperative in the one case as in the other.

Your committee, therefore, submit for the consideration and adoption of the General Assembly, the following resolutions, viz:

1. Resolved, That to the Presbyteries belongs the entire, absolute ecclesiastical control of all candidates for the gospel ministry within their bounds; and that to the Presbyteries alone, under the great Head of the Church, are they responsible for the faithful performance of their duties.

2. Resolved, That when our young men are regularly received as candidates for the holy ministry they shall be entitled to a cordial and liberal support, and the contributions of the Church shall be dispensed with the most scrupulous impartiality.

3. Resolved, That the Presbyteries must decide upon the claims of candidates for support and specify the amount they are entitled to receive, which shall be paid quarterly in the ratio of the quantity of candidates to the amount in the treasury, provided, however, that the sum so paid to any one candidate shall not exceed three hundred dollars per annum.

4. Resolved, That a Financial and Advisory Committee be and hereby is constituted for the Executive Committee on Education.

5. Resolved, That the functions of said committee shall correspond strictly to its appellation; its whole duty, work and responsibility shall consist in taking charge of all books, documents, funds, etc., which may now be in the hands of the Executive Committee on Publication, and which properly belong, or in any way pertain to

the work of Beneficiary Education, to receive and disburse the same, as hereinafter directed, correspond with the Presbyteries and report annually to the General Assembly the condition, progress, prospects, &c., of the whole work of ministerial education.

6. Resolved, That said Financial and Advisory Committee shall consist of eleven, to be elected annually by the Assembly, and paid a salary not exceeding three thousand dollars per annum.

7. Resolved, That the Assembly earnestly and affectionately urge upon all our people and congregations, in their approaches to the throne of Divine grace, to remember the injunction of the Head of the Church, "Pray ye, the Lord of the harvest," that he would send forth laborers, and to adopt measures for the collection of an amount of funds commensurate with the importance of the subject and the wants of the Church.

B. N. M. KAY, Chairman.

To the above Prof. Woodrow offered a substitute in the shape of the following minority report:

1. Resolved, That the General Assembly reaffirms the deliverance of the Assembly of 1861, concerning the responsibility that rests on the church to secure and maintain a pious and learned ministry.

2. Resolved, That the General Assembly do resolve to continue the Executive Committee of Education, and appoint for it the following constitution:

Art. I. The title of this Committee shall be the Executive Committee of Education of the General Assembly of the Presbyterian Church, in the United States.

Art. II. The Executive Committee shall be elected annually by the General Assembly, and shall consist of eleven members, three of whom at least shall be ruling elders in the Presbyterian Church, of a Treasurer, and of a Secretary, who shall be styled "the Secretary of Education," which Secretary shall be the organ of communication between the General Assembly and the Executive Committee.

The duties and functions of the committee shall be determined by the Committee, and the vacancies (ad interim) in the Committee it may fill.

Art. III. This Committee shall meet at the call of the Secretary, and five members shall be a quorum for the transaction of business. It shall keep a record of its proceedings, which together with the reports of the Secretary and Treasurer, shall be laid before the General Assembly annually.

Art. IV. It shall be the duty of the Committee to receive all the contributions of the church which may be made for the purpose of aiding candidates for the ministry in the prosecution of their studies, and to disburse these said contributions.

Art. V. It shall be the duty of the Committee to place itself in correspondence with the Executive Committees of Education appointed by the several Presbyteries, the chairman of each of which Presbyterial Committees must be regarded as a corresponding member of this Committee. And it shall be the duty of the Committee to procure, from these corresponding members, semi-annual reports with respect to the state of the work within their respective Presbyteries, and in turn to transmit to these members, for the information of their Presbyteries, semi-annual statements of the condition of the whole field.

Art. VI. This Committee shall, for the present, be located at Richmond, Va.

The hour for devotional exercises having now arrived, the session was closed with prayer and praise, and the Assembly adjourned.

ELEVENTH DAY.

Tuesday, Nov. 27th.

The Assembly met at 9 o'clock and was opened with prayer by Rev. Donald Fraser.

The Rev. Dr. Baird presented the following minute, which was, on motion, adopted, as an addendum to the report of the Committee on the Relation of the Church to the Freedmen:

Resolved, By the General Assembly of the Presbyterian Church in the United States, that every Presbyterial under the jurisdiction of this body, be enjoined to seek out and set apart a minister to the work of Evangelist for its bound, and to act as superintendent of its vacant congregations wherever practicable. These superintendents shall be authorized to act as moderators of the sessions of the vacant congregations; to preach the gospel and administer the sacraments to them at stated intervals; to counsel the laity in their social and domestic life; to be the spiritual fathers of the poor, and in the absence of ministers, and, in general, to take the pastoral supervision of the vacant congregations, both white and colored, to encourage the organization of Sabbath schools and Bible classes, and the making of oblations for systematic benevolence.

But when a suitable evangelist cannot be obtained, then the Presbyterial is enjoined to apportion such congregations among its ministerial members for the same object so that many congregations and all our freed people shall enjoy the pastoral superintendence in their assemblies of some minister.

Resolved, That every Presbyterial be enjoined to require the sessions of the vacant congregations to come up to the discharge of their duties devolved on them in the twenty-first chapter of the "Form of Government," in the assembling of their respective congregations for the worship of God, to which it is proper to add exhortation. And in order that this duty may be performed to the greater aid of the workmen, it is further required that the Presbyteries do seek out those elders who have the best gifts, and do especially license and appoint them to the performance of these duties.

Resolved, That our ministers who are not now engaged in their sacred calling be exhorted to come up to our help; if they do not find fields of labor in their present localities, that they are exhorted to seek other places of abode and fields of labor where they may be useful. And that the Presbyteries be enjoined to examine their rolls and require all minis-

ters who are not employed to give an account of themselves, and to proceed against those who are found to be habitually neglectors of their vows of ordination.

Resolved, That every Presbyterial be enjoined to take this whole minute into consideration, and act upon it at its first meeting after the rising of this General Assembly; that the Synods inquire into the fidelity of the Presbyteries; and that both Presbyteries and Synods give a report of what they have done or failed to do, in the premises, to the next General Assembly.

Unfinished business being in order, the "Form of Government" was again taken up, and passed upon to the conclusion, *scilicet*, after which the report of the committee was adopted as a whole.

The Rev. Dr. Adger moved that the report adopted by the Assembly be placed in the hands of the Committee on Publication, and printed in the city of Richmond, which was carried.

Dr. Hutchison moved that the expenses of the committee, since their appointment to the time of their reporting, be defrayed by the General Assembly, which was carried.

The Rev. Dr. Cunningham moved that the three sections of the committee's report, viz: The form of government, canons of discipline, and rules of parliamentary order be presented separately to the Presbyteries for their adoption, which was carried.

The same likewise moved that the thanks of the General Assembly be tendered the committee for the careful and faithful manner in which they had discharged their labors, which was adopted.

The Rev. Dr. Palmer offered the following:

In view of the great controversy now pending in this country upon the spirituality and independence of the Church as the visible kingdom of God, and Lord Jesus Christ upon the earth; and in view of the fact that the Assembly did at the time of its organization in 1861 plant itself firmly upon the ground that the Church is a spiritual commonwealth distinct from and independent of the State, let, therefore, Resolved, That the Rev. Messrs. T. J. Peck, A. W. Miller, and Geo. Howe, D. D. be appointed a committee to prepare and report to the next Assembly a paper defining and limiting this whole subject to the instruction of our people, and suitable to be adopted by the Assembly as a full and public testimony against the alarming defection manifested in so many branches of the Protestant Church in this country.

The resolution was unanimously adopted, and on motion, the Revs. R. L. Dabney and B. M. Palmer, were added to the committee suggested therein.

The Rev. Mr. Grasty, from the committee on the Church Narrative, submitted an elaborate and comprehensive report, which was received and adopted.

A number of overtures which had been docketed were called up by the Rev. Dr. Howe, and finally disposed of.

The Rev. Dr. Howe offered the following:

Resolved, That the thanks of the General Assembly be returned to the citizens of Memphis for the generous hospitality that has been extended to the members of this body during our present session: to the churches of the city for opening their houses of worship for our use; to the gentlemen of the press for the favors they have shown us, and to the several railroad companies and steamboats who have offered facilities of travel to our respective homes; and the pastors of this city are requested to make this known in such manner as they may deem most appropriate.

Prof. Woodrow moved to amend by inserting after the words "to the gentlemen of the press," the following: "especially to the gentlemen of the Daily Commercial and Argus," which amendment was adopted, and the resolutions as amended passed.

The business of the session having been disposed of, the Rev. Dr. Baird moved an adjournment, when the Rev. Dr. Brown proceeded to read the minutes of the day, which were approved.

Before declaring the Assembly adjourned, the Rev. Moderator, A. H. Kerr, D. D., arose, and with much feeling, addressed the body. He said that when called on by them to preside, he took the chair with much trepidation and distrust in his ability to discharge the duties that were thus imposed upon him. Such, however, had been the courteous and Christian bearing of the Assembly, both to himself and to one another, that his duties had not only been rendered light, but had been eminently pleasant and gratifying.

By the Providence of God, he had been brought in contact with many bodies of a legislative character, and he had before participated in the action of other Assemblies, but he must take occasion to say that he had never before met with so great a degree of love, consideration and forbearance. The discussions of the Assembly had been, in many cases, pointed and earnest, but in no instance, were they pervaded with any other sentiment than that of love; and in all this, he continued, we have to recognize the presence and grace of our Lord and the Great Head of our Church. In conclusion, he said, "The churches and citizens of Memphis have been profoundly impressed with your deliberations; they have been gratified with your presence, and you depart with the assurance of their best wishes that you may in safety reach your respective homes. Many of us who have assembled here to-day will separate probably never to meet again in the flesh. Let me, then, admonish you, one and all, to acquit yourselves like men; to labor diligently in your spheres; to be faithful to the crown rights of your Lord and Master, so that you may finally hear said unto you, 'Well done good and faithful servants, enter ye into the glory of your Lord.'" The speaker, before closing, also took occasion to allude to the happy fact that in no instance during the session of the Assembly had an appeal been taken from his decision as their Moderator. In conformance with the constitution, he then repeated in a distinct and solemn tone, "By virtue of the authority delegated to me by the church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another General Assembly, chosen in the same manner, to meet in the First Presbyterian Church, at Nashville, on the third Thursday of November, 1867, or whenever or wherever it may orderly be called."

After an appropriate prayer, the Moderator then pronounced the Apostolic benediction and declared the Assembly adjourned.

The Meeting at Lexington endorses the "Slavery Conserving" humbug also.

We have noted in another column the singularly disingenuous course of the late meeting at Lexington in enacting a formal surrender to the General Assembly—orders excluding Southern members from our churches and all—and yet suppressing the act for very obvious strategical reasons.

In the same report in the Pittsburg Banner, from which we extract elsewhere this act of surrender, we find a summary report of the narrative on the State of Religion, which will likely be suppressed for similar reasons of strategy. Nothing can be more humiliating to every intelligent Kentucky Christian, than this miserable attempt to bear witness in favor of Northern Abolitionism, by affecting to confound the Kentucky doctrine on Slavery—even those of the political emancipationists in 1849, with the Semi-Divisional pronouncement of Stanley Matthews; and by affecting to believe that silly absurdity about "conserving slavery," which Dr. Hoge and other Northern men have so completely exposed. Hear now the new Kentucky doctrine:

The Narrative on the State of Religion, also adopted unanimously, alludes to the subject of slavery as the cause of the distractions and dissensions which have so greatly interfered with the appropriate work of the church in our bounds. It exhibits, by extended citations of the action of the Assembly from the beginning of the spring of political fanaticism, that it is the mission of the church "to conserve and perpetuate" the system of African Slavery.

The Green River (Kentucky) Synod on the functions of the Church.

Resolved, That crying up purity at the expense of peace brings great iniquity and bitterness of spirit; therefore with a due regard to the purity as well as the peace of the Church, we hereby counsel and recommend our Presbyteries and congregations to stand fast in the doctrine and spirit of the Gospel, and to abound in the spiritual work of the Church, not intermeddling in the civil affairs of the Commonwealth, but faithfully performing your duty to the civil government in your individual relation to its citizens, since in no other way can the Church maintain its allegiance to Christ, really strengthen herself, and bless the country, which must be reconstructed upon the principles of the Gospel, alike in the North, the South, the East and the West, or eventually perish.

Resolved, That according to the teachings of the Holy Scriptures, and our Confession of Faith, the Church of Christ is a spiritual body, having spiritual life and power only, which is pure in proportion as this life-energy itself is for the life power of the Church consisting in being spiritual, and in moving in the spiritual exercise of its spiritual functions, in its own peaceful, holy atmosphere.

Resolved, That any mixture of the Church with political ideas, political parties, political platforms, and Constitutional amendments, demoralizes the church, corrupts society, and brings ruin upon the country.

Resolved, That we hereby make no expression of political ideas, but simply and directly declare our determination to abide by the action of the last General Assembly, believing it true and right, and that misrepresentation and opposition evince a revolutionary and schismatic spirit, which we regret to see, even in the case of the Presbyteries of two or three Synods. And do hereby further declare our immovable determination not to mix up the church with the civil affairs of the Commonwealth, while we faithfully perform our duty, and fully meet our responsibility as christian citizens.

A REMOURED GHOST.—The Western Morning News reports a strange case of superstition. About three weeks ago there died the Rev. E. D. Rhodes, Vicar of Bathampton, two miles from Bath. Since his death the rumour has become current that his ghost has been seen in Bathampton churchyard. The witnesses increased in number and positiveness of assertion, and the report obtained general currency, crowds of persons came over from Bath to verify it. Their testimony was abundantly confirmed, and one old parishioner said that he had seen Mr. Rhodes with a crown of glory round his head and a trumpet in his hand. The matter now becomes serious, and the aid of the police was asked. Constables accordingly were sent over on Friday night. The ghost appeared as usual, pale and ghastly, groaning and sighing. He was captured, and turned out to be a great white owl.

Set your affections upon things above, and not upon things of the earth.

Free Christian Commonwealth

REV. STUART ROBINSON, Editor.

A. DAVIDSON & Co., Publishers.

LOUISVILLE, KY., THURSDAY, DECEMBER 13, 1866.

What Does It Mean?—The Mysterious Synod again.

We have before spoken rather in the way of pleasantry of the very remarkable reticence of the late so-called Synod at Lexington, in the way of reporting its proceedings to the people of Kentucky, who may be presumed to feel great interest in them. We promised our readers to report their doings as soon as we could glean the information, waiting for a full report in the Synod's organ here. But though promising a full report last week, the public is put off with some vague generalities, and gravely told that the minutes will not be published in pamphlet form until after the meeting in July, 1867—that is after the next General Assembly. But why they should not be published, as usual, in their newspaper, these ecclesiastical sages do not condescend to explain.

We had really supposed all along, that the reason for this remarkable silence, was their unwillingness to let it be known that, after all the *gong-footing* to call up a large assembly, and after their effrontery in charging Mr. Morrison's report with untruth, the meeting at Lexington was (with the addition of three men from Ebenezer Presbytery,) just the same insignificant collection of "dead heads" both ministers and elders at Lexington that it was at Henderson. The report of Mr. Morrison, published in the minutes of our Synod at Henderson turns out to be substantially the roll of the meeting at Lexington. And from the number of elders on the roll of this meeting, who notoriously represent nobody, or impudently misrepresent people who are as hostile to the doings of the General Assembly as we are, our judgment is that Mr. Morrison's estimate of the number of people who go with the Lexington meeting is over rather than under the mark. What we had occasion recently to show concerning the reckless statistical statements of this party in reference to Louisville, seems to hold equally good of her Synod.

But we had not truly divined the reason of the reticence concerning the Lexington meeting. That reason was something far more serious than a mere desire not to let us "spy out the nakedness of the land." And it is one which may well lead many of our amiable and excellent friends whose consciences have been kept quiet, while "aiding and abetting" principles which they abhor, by the solemn asseverations of "middle men," that they reject the Assembly's tyrannical decrees as thoroughly as the men of the Declaration and Testimony. We had flattered ourselves that now the division had been accomplished, we would at last be relieved from the unwelcome task of exposing the "strategy" of middle men—so unwomanly, so cowardly, so specially unworthy Kentucky Christians; and that if now we were obliged to have controversy it would be in the open field. We profoundly regret to find that the "middle men" and "dead letter men" have not improved in this particular. "Strategy" seems to be an ineradicable propensity with them. We desire to bring no railing accusation against anybody—on the contrary, we would gladly let this new party go forward in silence. But faithfulness as public sentinels in the church obliges us, at least to state the facts and warn the good Presbyterian people of Kentucky of the trap set for them.

Will our people who have even recently heard the assurances, over and over, that our middle men regard the action of the late Assembly as utterly unconstitutional, and will refuse to execute its orders—will they believe that the meeting at Lexington passed a formal minute, fully endorsing the acts of Assembly, and promising obedience to them? And what is still more discreditably, they suppress this minute carefully in their reports through the Kentucky organs; following the illustrious example of a certain "Bureau of Military Justice," who for fear the perjuries would be exposed too soon for their due effect on the "Northern heart," suppressed them under pretence of danger to the lives of the witnesses. But as the enterprising reporter of the Cincinnati Commercial prematurely got hold of and published the perjuries, so some enterprising correspondent of the Banner, at Pittsburg, anxious to get the Synod restored to favor among the faithful about Pittsburg, seems to have gotten hold of this minute of the Synod, and given it publicity. We ask our good friends in Kentucky who have been persuaded, by the assurances of Dr. McKee and others, to stand quiet and lend their influence and money to crush the Southern brethren with whom they sympathize, to ponder carefully the several clauses of the following report from the Presbyterian Banner:

The following is the resolution in full, relating to the action of the Assembly in reference to the signers of the Declaration and Testimony:

"In the Fall of 1865, this Synod con-

demned a violent and abusive attack upon our branch of the Church of God, commonly known as the Declaration and Testimony. The Assembly of 1866 condemned the same notorious paper as a slander on the church, schismatical in its aim, and as an act of rebellion, etc. These severe terms of censure meet the hearty approval of this body. They are discriminating and just. The Assembly also instituted judicial proceedings against the signers of the said Declaration and Testimony, in a manner now so well known that it is needless to recite it here. In the measures adopted, this Synod recognizes an earnest desire on the part of the Assembly, to vindicate the character and authority of the church and to promote its peace and purity, in the exercise of its constitutional power, of reproof, warning, or bearing testimony against error in doctrine or immorality in practice, and of suppressing schismatical contentions and disputations. And a like desire to do its duty in the premises in the spirit of forbearance towards the offending, so far as truth and principle would permit. And while it is not our province to review and pass judgment upon the judicial proceedings of the Synod, we deem it timely on this occasion to express our unabated confidence in the integrity of that high court, and our determination as loyal sons of the church, to yield full and obedient obedience to its decisions. With us this obedience is not a matter of choice; it is imposed upon us by the anointed King of Zion. In our ordination vows we professed to receive as a part of the revealed will of God, that the church should be governed by assemblies "whose decrees and determinations, if consistent with the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word."

We are content to let this "suppressed testimony" speak for itself, so far as concerns the main question. We add, however, two or three remarks by way of showing those imperfectly informed on the subject, that this unmanly surrender is as unreliable in its statements as unmanly.

1. The Synod of 1865 said nothing about a "violent and abusive attack." It kindly advised the Presbytery to revise the form of an action which was substantially admitted to be well taken. Either the Synod of 1865 did not consider the Declaration a "violent and abusive attack," or the Synod failed most egregiously to do its duty in dealing with the Presbytery under the lead of the very men who utter the above defamation.

2. How could Drs. Humphrey and W. L. Breckinridge express in November their hearty approval of the defamatory "severe terms of censure of the Assembly, and pronounce them 'discriminating and just,' &c., &c., in face of their own vote in the Synod of 1865, and in face of Dr. Humphrey's denunciations of the "brutal spirit" of the Assembly in St. Louis, and Dr. Breckinridge's demonstration of the reckless and unconstitutional character of these acts in the Assembly?

3. How can Drs. McKee, Humphrey, &c., &c., face the good people whom they have been assuring of their determination to treat the order of Assembly as a "dead letter," after thus solemnly determining to "yield obedience to the decisions of Assembly?"

4. And how do these gentlemen of the middle party reconcile it with straight forward, open-spoken, honest Kentucky Presbyterianism—after thus solemnly contravening their previous assurances, now to consent to the suppression of this minute till after the next General Assembly, to keep the people in ignorance of their position? They have a right to express their disapprobation of the Assembly if they please. They have a right to change their opinion if they please. They have a right to denounce the Declaration and Testimony men if they please. But we submit, they have no right as ministers of the Church, to have one opinion to express to one class of church members, and an opposite opinion to express to others and in the Synod. They have no right to enact in Synod a cowardly submission to the General Assembly, and enact before the people of Kentucky a defiance of the General Assembly, by way of keeping up their influence and popularity with the five-sixths of our Presbyterian people. They have a right to persuade the people by fair and open argument to go back and make their submission to Pope Four-to-one. But they have no right to pretend to act as guides of the sacramental hosts of God's elect, and lead them blindfold into the hands of the tyrants whom they are resisting.

"The Presbyterian Minority Man."

We observe that the "minority man" whose trenchant blows fell so heavily upon the head of His Holiness "Four-to-one," has ceased to make his appearance in the Presbyterian. We more than suspect that the Philadelphia savans found his strong meat rather more than they dared set before the babes which they are nursing and training to the doctrine of "implicit obedience." And aside from the argument which it is so much easier to silence than to answer, the whole style of thought and speech of the "minority man" was so striking contrast with the general level of the Presbyterian that the editor found it needful to the reputation of his journal to take from his readers the opportunity of making the invidious distinction.

Some other writer has been pressed into service for the purpose of answering the "minority man." Scolded have

we been more struck with the difference between a well trained logical thinker, and one who though well informed yet seems utterly to lack the capacity to make any use of his knowledge to the further development of truth. After six or seven mortal columns we have not discovered that this writer has proved anything that anybody ever disputed; or brought to light any fact that has any force in the way of meeting the "minority man's" argument.

As they did not like to retain God in their knowledge, God gave them over to a mind void of judgment, full of envy, murder, debate, deceit, malignity.

The Boston Advertiser of Nov. 24th, alluding to the reported arrest of Mr. H. Surratt, charged with complicity in the assassination of President Lincoln, indulges in the following very singular remarks on the subject:

He stands as the only known representative of a conspiracy which, though it was formed and culminated within the last two years, though six or seven of its members have been arraigned and convicted, though the most acute legal minds have been employed to sift it to the bottom, is to day wrapped in as dense and unfathomable mystery as covers any similar plot in the dimness of the middle ages. The extent of the general ignorance about it may well be gauged by the fact that the two well known gentlemen who were put in charge of the case by the government, and studied it long and closely, one still declares that Jefferson Davis was the chief conspirator, while the other stakes his reputation on the shocking and incredible accusation that the present President of the United States was an accomplice in the plot. All the facts in the case are known to John Surratt, and to no other man who can be named; and with his person in our possession the nation could well afford to do for him his life, his liberty, or any other price which might be sufficient to secure it, to obtain from his lips the information which will shed the light of day upon the most difficult as well as the most interesting criminal mystery of our time. Hitherto the policy of those entrusted with the matter has been to disdain all information in elucidation of the problem from those who alone were able to give it, and Mrs. Surratt and the rest lie in the endless silence of the grave, while our records are defaced by the testimony of facile perjurers like Montgomery and Conover. While John Surratt survives there is yet a chance to repair the evil which if he dies with his lips sealed, may be irrevocable.

Rightly enough does the Advertiser speak of this matter as "wrapped in dense and unfathomable mystery." But the mystery lies not in the direction of the conspiracy against the life of Mr. Lincoln, which the vagaries of a theatrical madman are sufficient to account for. Infernal machines, attempts upon the lives of rulers, Brutus playing in real life, are no such novelties in modern history as to be very "dense and unfathomable mysteries." But it is a mystery unfathomable on any other than the Apostles theory of retribution for godlessness in the mind void of judgment, that a whole people who have learned to sneer at the "middle ages," should have allowed themselves to be duped by, and become participants criminally with a set of conspirators, who took advantage of the confusion created by a theatrical madman, to attempt an assassination of the character of Southern men as extensive in its reach as it was cowardly beyond all the precedents of the "middle ages." Is it not a dense and unfathomable mystery? that the editor's own statement of the case here should have not suggested to him that the mystery of the matter lies not so much in the conduct of the assassins of President Lincoln, as in that of those who have pretended to investigate the matter and visit upon them the penalty due such a crime? Look for a moment at the chief point in this statement:

1. Of the two "acute legal minds, employed to sift to the bottom—one still declares Jeff. Davis was chief conspirator, the other stakes his reputation that President Johnson was an accomplice in the plot!"

Now conceive of an intelligent Boston editor gravely making this statement of the point now at issue, viz: Whether President Davis or President Johnson was assassin in chief of President Lincoln—and on the supposition that the editor is in earnest, was there ever a monk in the "middle ages" as absurdly credulous? Or can any man assign any logical reason why the mind that can accept either alternative, should not, if occasion offered, believe that the house of "our Lady of Loreto" flew over the hill, or that devils with hoofs and tails worked as journeyman printers for John Faust?

2. It only adds to the "dense and unfathomable mystery" about the Boston editor's credulity that he is still mystified, notwithstanding he considers "the records defaced by the testimony of facile perjurers like Montgomery and Conover." For herein he evinces a self-respect and a respect for the common sense and conscience of the public far above the level of the miserable ecclesiastical drivellers who never scruple to reproduce the "facile perjuries" of Conover when either their invention, their malignity or their logic is at fault. Hitherto our theory had been that the promulgation of the Conover and Hyams lies from the Pittsburg Assembly and the re-insinuation of them by the ecclesiastical scribblers of apostate Presbyterianism was a higher degree of the retributive justice, inflicting "the mind void of judgment" in a more debased form of it, because of the greater sin

against light and knowledge involved in the apostasy of Presbyterians. But here we have a Boston editor who probably never had the opportunity, by reason of the prevalence of infidelity in the Boston churches, to sin against the light of the Gospel, still mystified about the assassinations while no doubt sneering at his stupid credulity, or loathing the assassin-hearted malignity of his ecclesiastical apostates who use Conover's facile perjury.

3. And it adds again to the "dense and unfathomable" mystery of the Boston editor's mystification, that he should give utterance to such surprise, after the gross insult to the public common-sense and conscience, which Mr. Holt has had the effrontery to offer recently in a pretended defense of himself against "the facile perjuries of Conover," his miserable tool. As the editor knows something of Conover's perjuries, he must be aware that on the 27th of June, 1865, Judge Holt, holding the record of Conover's perjuries, in Montreal, in his hand, made an elaborate attempt, by leading questions, to help him out of his lies; made him swear that he had sworn in Montreal he had not been before the Bureau of Military Justice in Washington, because he had been carried before a British court by a gang of desperadoes with a pistol at his head, and forced to swear it. And yet Mr. Holt dares say that not till two months after all this—in August 1865—had he any reason to suspect Conover's veracity, and pretend that he has better testimony—though it is that of Montgomery, Merritt, Hyams, Hutchinson, still more absurdly false. Now we submit in view of such facts, which we could easily multiply indefinitely, that the real mystery of this case, is the credulity real or pretended, of the Boston editor and the Northern people. The real mystery is one which Jao. H. Surratt can do nothing towards solving. The apostle has solved it long ago in his statement (Rom., 1: xxvi) the method by which God punishes men—even a whole people—when they set aside his eternal laws of justice and truth. He gives them over to "the mind void of judgment" to work out their envy, murder, malignity, &c., till they bring ruin upon themselves.

The Exotic crying "Help me Cassius or I sink."

In his last number our Louisville cotemporary appeals to the faithful in Kentucky for help in an editorial statement adapted to the latitude and longitude of Kentucky, while from a private circular, which some one sends us a copy of, we perceive he makes an appeal on another platform which would not be popular in Kentucky, to the "brethren of the East" to furnish him a thousand subscribers. All honest men had hoped, for the honor of Kentucky and for the honor of religion, that after an open rupture the dishonest Janus-faced strategy would be given up. But the course of the meeting at Lexington and of the "organ" shows that this policy is to be pursued more desperately than ever.

The editorial appeal to Kentucky is on the following not over modestly stated ground.

More perhaps, than any other organ of our Church, it is for the defense of the truth against violent opposers and gainsayers, who will neither teach the truth nor obey it. What we contend for is, the unity of the Church; the purity of its practice, and the soundness of its faith—in the sense that these are taught in the Standards of the Presbyterian Church.

Our brethren, especially of the Border States, with singular unanimity agree that such a paper ought to be maintained in this part of the Church—indeed, that it is an absolute necessity to our cause.

Now who may be these mulish "opposers and gainsayers" that war against the unity of the Church its purity of practice &c. we are at a loss to determine. The unity of the Church and the purity of its practice as our readers will know has invariably been the platform of the Free Christian Commonwealth. For this we have earnestly labored, warning our too credulous and confiding brethren against admitting into their ecclesiastical enclosures the Danville "wooden horse" from which now issue forth the reckless devastators of the Church in Kentucky. But so far from standing with us on this platform our exotic cotemporary has played, and even yet has the effrontery to play the part of Simon the "big pious" persuading the alas too credulous and peace desiring people to reject the faithful warnings of Leacock.

However this may be, surely the truth has been brought to a desperate strait, if our exotic cotemporary is its chief defender. We cannot affirm it as of our personal knowledge, since we read our neighbor only when our kind exploring committee reports the occurrence of a idea, in defence of truth or otherwise, or even a plain, honest statement of truth historically or otherwise—which is rarely enough. Now had there never been any other than the present artillerist serving this great gun on the ramparts of the Church these unshotted discharges or—speaking without a figure—this lack of ideas, would be readily enough accounted for. But the fact that the ideas were almost as scarce when two learned professors occupied the place before him, and when the two not very learned or logical pas-

sors, before them again, naturally leads to the supposition that the lack of ideas arises simply from lack of principles; and, therefore, platitudinal as the "other organs of our church" have been for two years past, yet "more than any other organ of our church" has this organ set itself to plottidize and thereby humbug the people.

We are wandering however from the point which we intended to fix public attention upon—that is, the Janus-faced character of the appeal of this Janus-faced organ. This will appear from the different grounds on which the private appeal of the circular is made to the "West and North." We present the significant parts of this circular:

LOUISVILLE, DECEMBER, 1866.

In the midst of the crisis which has come upon the Churches in Kentucky and Missouri, this appeal is made to our brethren in the West and North.

1. It is become a necessity to the very existence of our churches in the Border States, to maintain an organ in the bosom of these churches. This is the conviction of all our leading men. The Western Presbyterian was established and has been maintained on this account.

2. It is believed that whatever interest we have in the South-west, whatever portion of the Presbyterian people there long to be restored to the church of their fathers, can be reached with more facility from this point than any other.

3. Although our list of subscribers is about doubled since February last, (the time the present editor took charge of the paper) it is still not self-sustaining. It has required a large outlay, from a few persons, to keep it up. We therefore ask our brethren to aid us by subscribing themselves and getting others to subscribe.

We have a great work before us. Our cause in the Border States, the wants of the loyal South; the necessities of the Freedmen, are to be maintained. Besides, great questions still trouble the church. Has the church the right to enforce the duties of good citizenship, as against the founders of secession and rebellion to teach the word and social evils of slavery, as against the proslavery fanatics who hold the act of 1818 to be "virtually rescinded," to vindicate the faith and order, and secure the peace and purity of the church, as against those who revile her good name, traduce her ministers and yet claim the privilege to live upon its patrimony. Against all such opposers the Western Presbyterian will maintain the just authority of the church, according to her ancient faith and testimonies.

If our brethren East would give us a thousand subscribers for one, or at the most for two years, we are confident in that time our paper will be fully sustained in the West and South. Brethren will you aid us?

HEMAN H. ALLEN,
Editor West. Presbyterian.

1. It will be perceived that after the fashion of the late meeting at Lexington, the editor has an exotic platform for the "silly sheep" in Kentucky that is utterly silent on the subject of the "church's right to enforce the duties of citizenship and to teach against slavery; and an exotic platform for the "advanced thought" of the Jacobins at the North and East which seeks to secure their sympathy and aid, by a bold avowal of concurrence in the outrages which in Kentucky they profess to oppose. Just while we write, a young friend tells us that Mr. Hogue at Lebanon last Sabbath occupied an hour in pretending to prove that this "enforcing the duties of citizenship" is all a "dead letter"—in face of his Synod's "suppressed testimony" and "the organ's" private circular to the contrary sent forth to the North and East! Now whether these gentlemen are "raising the wind" under false pretence in Kentucky or at the North and East it is for them to say, one or the other they are doing.

2. We find it very difficult to account for this cry of distress, on the supposition that the statistics of "the organ" are reliable. He has labored to show that the majority of the Presbyterians in Louisville are with him—that the "majority of the churches in Kentucky and Missouri are with him—and that all the talent, piety, moral worth and influence in the ministry of these two Synods are with him. And yet with all this triumphant backing, and with some ten thousand dollars extra, raised chiefly at the North and East already, to sustain him thus far, the editor is obliged to get up another crisis involving the very existence of the true church in the Border States, and demand another thousand subscribers for two years from the East—that is some five thousand dollars more in order to reach the living point! Now just here we have some knowledge on the subject. The Free Christian Commonwealth has never had to be "lifted" by its friends in the way of even an extra one thousand, let alone ten thousand. It has had to struggle against the robberies, the oppressions, and the oppressions of the way—twice almost annihilating its subscription list.

It is, according to the statistics of the "organ" backed by an insignificant and unimportant minority in the Border States. And that minority it has to divide again with its co-laborer at St. Louis. And yet somehow it goes quietly on without getting up a crisis, or devising any double-faced platform providing even sewing machines—noisy for baby-less families or noiseless for families with babies—or any other sharp practice to get readers and money. We cannot, therefore, avoid the conclusion that our cotemporary's statistics are marvellously at fault, and that the ten thousand dollars has been a poor investment for his Yankee friends, or else that there is some fatal lack about the "organ" which money cannot remedy. Either the paper must lack brains in the judgment of its readers or, still worse,

lack principle; or the public for which it labors must lack the sort of sense needful to appreciate either the genius or the principles of its editors. It is not for us to choose between these alternatives.

3. We do not dispute the right of our cotemporary to call upon his Yankee friends to support him in trying to inculcate the Border State churches with their Jacobinism; nor his right to call upon the Border State people to support him in treating the Jacobin orders of the Assembly as a dead letter. But we do dispute his right to do both at the same time. We do dispute his right not only to practice a pious fraud on one party or the other, but also to compel us if we would be faithful watchmen to be warning Christian people against tricks that would disgrace a respectable political partizan, greatly to the scandal of religion.

[Correspondence of the Free Christian Commonwealth.]

Settlement in the Northwest.

One of the most intelligent men of the Northwest writes us as follows:

Dear Brother Davidson:—I ought to have written you long ago. Often have I thought of it, and just as often neglected it till now. Inclosed find the pay for two years for your journal, the only paper of the many I receive that I read through. How sadly "washy" most of our religious (?) periodicals are becoming; yours, I confess, is a noted exception to this sweeping charge. All must see that its columns are filled weekly with sprightly originality of the keenest kind, whatever they may think of its spirit and aim. For my part I do think the "aim" is in the main, just, and the "spirit" about such as the times demand. Our dear old Church is going to pieces! This may feel, and a few confess—but only here and there do we find a man bold enough to use tongue or pen to prevent it. It is my solemn conviction that such editors as control the Presbyterian, of Philadelphia, or the N. W. Presbyterian, of Chicago, as well as the Reporter, of Princeton, know that the acts of late Assemblies have about ruined us forever as a denomination; but a criminal timidity unnerves their arm and keeps them from rowing against an awfully morbid state of public sentiment, and gives them over to drift with it to ruin. As for Dr. Monfort, he is honestly wrong; and poor Allen and Allison have scarcely intellect enough to make them blamable for anything they may do or say. One of the most learned and godly men in our church—one who has publicly said nothing as yet on the sad status of our church affairs, said, in a recent letter to me—"We as a church, I fear, are in the dawn of a dark day,"—so thousands feel and fear. In all the North our people are sad and dispirited. Presbyterianism has lost its vim. The spirit of benevolence is low. About one-half the people have little sympathy with any of the Boards except that of Foreign Missions. No Presbyterian, of politically conservative views, can in conscience support such an institution as the Board of Domestic Missions, as it is at present managed.—What! Spend \$1,200 to \$1,500 to propagate rank radicalism in Kentucky or Missouri, and leave hundreds of churches in Illinois, Indiana, Ohio, &c., to die out for want of support? Is this the way that Board is managed? It seems so. Shame on such mal-appropriation of the people's means,—this too the Assembly winks at, nay, directs our Secretary of the Board to do! So all power is in the Assembly—Presbyteries and Synods are nothing—it can reach over these, take hold of a minister, try him, acquit him, honor him, disgrace him *ad libitum*. And this is Presbyterianism? No it is not; it is Assemblyism, it is tyranny, but not Presbyterianism.

Is no one to say aught against this, because the majority approve it? Oh, for some bold Ezekiel to lift up his voice against this ruinous course, who will "prophecy against these false prophets!" Surely "they follow their own spirit" or passion in doing as they do. "Like foxes," too many of us have failed to "go up into these breaches" made in our Zion's walls, and there fought and fell (as Drs. Robinson, and Wilson and others have done.) in the defense of truth and righteousness. The people are being "reduced."—"The cry of peace, peace," has been heard when "there can be no peace," so long as this wicked radicalism rules the days One Assembly may build the wall, another may daub it with untempered mortar, and some editors may try to keep it daubed, but it will fall. It is illy built—the material is bad, the workmanship worse. God will read it—its foundation is sand—passion is no principle. The love of party is not the love of God. But read Ezekiel, xlii, 1-16, and tell me what you think.

Dr. Robinson, however, has spoken. Ezekiel like he has been bold and severe. May he have the gift of continuance. I confess that many of us in this region are ashamed that we have so long stood aloof, far out of harm's way, and let you dear brethren, in Kentucky and Missouri, fight alone as you are doing. For years we have adopted "the wail" policy. Thus supinely have we lain on our backs till our enemies have almost bound us hand and foot; but, thank God, our pens and tongues are yet free, and "Faith will use 'em."

Parties, as to numbers, wealth and influence in this region, are about

equally divided. The spirit that was in the late General Assembly South, pleases us much. How different from the passion that ruled the majority in St. Louis! We are much pleased with the articles in the Presbyterian reviewing the doings of that Assembly, in the light of the Constitution, law, Christian policy and common justice. Weighed in either of these balances, many of the acts (all of the principal ones) have been found wanting by this "minority man." His articles are to be bound in pamphlet form by us, for more general distribution among our people.

The articles in the COMMONWEALTH from "Pars Fui," amuse us greatly—our pastor reads them to us publicly. Their points are palpable.

Our hope is that the next Assembly will resolve to unite with the New School. This will largely increase our numbers here, by many coming to us who are now deeply grieved at the doings of the Assembly, but who still have hope that it will return again to the "good old ways" in which our fathers walked; and thus through you in Kentucky we may again be united to the Southern Presbyterians, and be one as of old. Oh, that the fanatical element in our Church North could only be eliminated by "elective affinity," and we left in peace to leave to our children our church as pure and as free as when we received it.

But what a long letter I have written! Excuse it—my heart is full.

Non tu cede malis,
Sed, contra, audienter ead.

G. W. S.

For the Free Christian Commonwealth.

"One Church Responds."

Your readers have not forgotten the loud and urgent calls through the columns of the Western Presbyterian, upon all the churches to manifest their adherence to the General Assembly, by sending an Elder, if he was in the minority in the Session; and should there be no Elder like-minded, commission somebody, or "anybody" to go up to Synod at Lexington, and make known how many there are who would adhere. They should head their papers herewith:—"Endorse the Assembly," for we as a Synod adhere also. As a looker on during the sessions at Lexington, for unlike one of our brethren, I did not participate (?) And being tolerably well acquainted, I saw one, and only one church which responded to this unusual and un Presbyterian procedure. And as the facts in this case are too significant to escape the light, I present them through your columns. A paper was circulated through the Bethel congregation, headed, "We, the undersigned adhere to the General Assembly, and request Mr. J. B. to go to Synod and represent this fact." The paper was duly presented, and the bearer was duly "propounded" for enrollment as a constituent member of the body. This was opposed and pronounced by Dr. W. L. Breckinridge—all honor to him for it—as an unwarranted exercise of power. His case was referred to the West Lexington Presbytery. And now behold! Referred to them for action, and then Synod would act upon their action. The Presbytery considered the case, and resolved that the request of eight persons to Mr. B. to represent to the Synod their adherence to the General Assembly, was equivalent to an election, and as Mr. B. was an ordained, though not an acting Elder in that church, he was duly entitled to a seat. Presbytery enrolled his name; and directly after recess for dinner, a simple motion was made, and he was like wise enrolled as a member of Synod. And now Bethel Church, where our Bro. Vanlear has preached nearly six years, and as I will bear witness, without any "spees," has suddenly been reduced to eight members. The pulpit is vacant. J. K. Lyle is appointed to preach to this church. Our grave suspicion is, that these good people have been duped, and were not prepared for this leap from a simple request to indicate their adherence to the General Assembly, down or up, to being the only true Israel according to the spirit at Bethel; that they little suspected, that under the cover of so simple, so frank and small a superscription, as "we the undersigned adhere to the General Assembly," their own pastor should be insulted by the intrusion of another minister, unasked, to his pulpit. Yea more, how many of the eight have ever thought that this is an endorsement of Secretary Janeway's slander, that their own pastor "has been trampling upon the interests of immortal souls," and who, willing thus to see him branded, in the coming of one possessed of so little delicacy, and no destitute of any jealousy for the good name of a brother in Christ, as himself to accept a commission and pay from a Board of Missions, who believes, and publicly says through its Secretary, that this young pastor, whose pulpit he appropriates, and all like him, "are imperiling the hopes and trampling upon the interests of immortal souls." The Presbyterian people of God should look and beware how they subscribe their names to documents in these times. One of the best of these eight at Bethel, we have been told, not only manifested surprise, but strenuously denied that this commissioner would ever be enrolled as a delegate to Synod. Yet it so happens that he was not only enrolled as a member of Synod, but of Presbyterianism also; and it also so happens that this simple request that he should make known their adherence to the General Assembly was considered as his election, and it also so happens that this request was construed as a voluntary uprising on their part for protection and ecclesiastical existence, and hence they were recognized as the true Church at Bethel. See how nicely, how adroitly the game is played, and how innocent, un-suspecting honest people are rolled into the service of designing men. CYRUS.

Free Christian Commonwealth

THE IMMOVABLE KINGDOM.

Sermon preached by Rev. J. A. Lefevre, in Baltimore, at the organization of the Presbytery of the Patuxent.

The text is part of an inference from the immediately preceding context, which is composed of a prophecy from Haggai and Paul's exposition of that prophecy. The meaning is: Seeing that God has shaken once more and for the last time the institutions which He has given His people, and has introduced those which cannot be shaken—seeing that we have received this IMMOVABLE kingdom, with emphasis on the word *immovable*, "let us have grace, &c."

The old "heavens and earth" of the institutions which God gave his people by the hand of Moses were yet tottering and reeling—passing away with a great noise—before the incoming Kingdom that cannot be moved. And the Hebrew Christians were in the very act of receiving the *immovable* kingdom, when Paul gave forth this summons. The Divine convulsion soon after rolled along its last wave, and buried everything that could be moved beyond the possibility of resurrection; and now, in the place thus made vacant, stands the *Christian Church*, containing in her constitution all that was immovable in the Church of the past ages, with a list of her immovabilities compiled, the *immovable kingdom*, which we also have received: therefore, let us seek to have and to hold fast to it, whereby we, in the use of these immovable institutions, "may serve God acceptably with reverence and godly fear."

Your devout attention is solicited while we endeavor to exhibit to you in part those elements of the Church's constitution, which make clear and make good her title as "the immovable kingdom," and thus by the mere exhibition of her qualities "to stir up your minds" to seek grace—to serve God acceptably in their faithful use. And, in order to confine our discourse on this wide subject, we shall take for granted that we are addressing Presbyterians who hold that our standards are a faithful and systematic interpretation of God's word. And still further, in order to bring this discourse into reasonable limits, we must restrict our attention to a few of those points of Presbyterian doctrine to which we feel called to bear our testimony against contrary corruptions "at such a time as this." According to this plan we must needs omit many of the most striking illustrations of our theme.

1. The first element, therefore, in the constitution of the Church of God under the Gospel dispensation, to which we call your attention as manifesting its immovability, is the fact that Jesus Christ, the God-man, is *her only King and Law-giver*. "The Church owes loyalty only to Him. He is the sole King in Zion. There are no intermediate kings and law-givers, even as there are no intermediate priests." No council or ecclesiastical power stands between the Church and Him who is her King and Prophet, in the same exclusive sense precisely, in which He is her *Christ*. As long as the constitution of the Church embraced such persons or bodies, so long it must have been subject to change. All these could be shaken, "as things that are made." They were forever removed in the great change when God took away the Old and established the New dispensation. Hence we see everywhere in the Gospel, Christ's claims to an unbounded royalty. No historical person ever put forth so amazing claims or demanded so unqualified obedience. The tie which binds husband and wife, parent and child, yea, body and soul, must snap like tow touched by fire, when it comes into competition with Christ's claims of unbounded allegiance and absolute obedience. He requires every follower to hold himself ready to make these and all other sacrifices—yea, to make them with joy—at His word. Moses and David and Aaron, with their long lines of human and temporary successors, and the real authority over God's house, with which their typical relation to Christ invested them, have come to a perpetual end and a perpetual Head in the Divine and Eternal Son of God, who is the sole King in Zion. The kingdom is so far forth immovable, in that it has an ever-living King "that cannot be moved."

2. The second element in the constitution of the Christian Church, to which we bring to your notice as illustrating its immovability, is the fact that Jesus Christ, her King and Law-giver, has delivered to her a *perfect and complete rule of faith and practice in the Holy Scriptures*. This is so intimately connected with the foregoing that it is difficult to separate the two in treatment. Jesus Christ, as the everlasting Theanthropic King and Law-giver of the Church has completed the revelation of God's will to His people. It was the very process of adding to an incomplete revelation that caused previous "shakings" and change. But now there is nothing to be added. "The whole counsel of the Lord is set down in Scripture," "unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men." "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in those which are contrary to the word of God, are to be rejected, and in those which are agreeable to the word of God, are to be received, and in those which are not in the word of God, are to be rejected."—[Conf. of Faith, ch. I.] Now, it is easy to see, that while God was speaking "at sundry times and in divers manners through the prophets," that is, whilst he was adding to previous revelations, that there must be change in the constitution of the Church. She must adapt herself to the fuller revelation; and at great epochs in those communications there must needs be the most thorough change, amounting to the removal of the Old and the introduction of the New. But a finished revelation, which allows nothing to be added and nothing "beside it," lays a broad foundation for

an immovable constitution. No change or progress in the law and principles of the Church, like the progress of human science, is allowable or conceivable. God has spoken "in these last days through His Son"—has completed the spoken word—and that Son is now "set down at the right hand of Majesty on high." The Kingdom is so far forth immovable in that the voice which she spoke, when this last convulsion ceased, is the voice in which she speaks to the end of time. Her law, that is the law, the forming life of Her whole being, abides perpetually just as the last "shaking" left it.

3. In the third place we remark that another attribute of Christianity, which manifests its immovability, is that it *proclaims to every one the right of private judgment, and holds every soul accountable for its exercise*. It forbids coercion. "God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in anything contrary to His word, or beside it in matters of faith and worship; and therefore the rights of private judgment * * * are universal and inalienable."—[Form of Gov't, ch. I.] The word of God is perspicuous. Each man is bound to interpret it for himself, explaining Scripture by Scripture. We go to no prophet—no assembly of Christian men—to have our conscience bound by their word. Christianity requires every man to be his own judge, to seek immediate fellowship with others like minded, and forbids that he be followed with penalties. The attempt to subjugate the free mind and conscience of man always prepares material for corruptions. A kingdom that inflexibly enacts and requires and secures this inalienable right as an indispensable prerequisite to citizenship, plainly has divested herself of a dangerous and disturbing element. It is the attempt to stifle the voice of testimony to what conscience affirms, that invariably breeds commotion. A kingdom that secures to every man this natural right, and requires its exercise, stands plainly on an immovable rock. Our standards go to say—[Form of Gov't, ch. I.]—"In perfect consistency with the above principle, the rights of private judgment * * * are entitled to declare the terms of admission into its communion: * * * they may, notwithstanding, err in making the terms either too lax or too narrow; yet, even in this case they do not infringe upon the liberty or the rights of others, but only make an improper use of their own."

No man can be bound at all involuntarily. Every man is free to hold and to testify according to his own private judgment, in all things in which he does not voluntarily bind himself and remain under bonds. No new and sudden deliverance of doctrine or order may be made by any ecclesiastical authority, binding its constituents beyond the original compact. As our standards faithfully interpret "the perfect rule," every member is secured in the right to hold and testify his own particular sense of the word of God, on all points except those in which he voluntarily and joyously professes his faith and holds fast that profession. We see at once, in light clear as noonday, how firm are the foundations of our Zion. If a fellow Christian does not agree with us in our few and simple terms of fellowship, we are bound by our charter to cordially give and secure to him the right and the exercise of private judgment in all things. If he does agree with us in these terms and voluntarily binds himself to them, we are bound by the same charter cordially to give and secure to him the right to hold and testify on all other points according to his private judgment. The very essence of immovability pervades this law. With a God-like power it constructs a stable and harmonious whole, like the celestial systems that shine in the firmament of heaven. In fact, the sin of schism, in the scriptural sense of that word, cannot be committed by a true Presbyterian—one that has the law written on his heart as well as in his book.

4. In the fourth place we remark that another attribute of the Christian Church which illustrates its immovability, is its *spirituality*. It is not a kingdom of this world. It is a Spiritual kingdom. Before the introduction of "the immovable kingdom" God gave His people a civil as well as an ecclesiastical constitution. The civil constitution furnished, so to speak, the platform on which God wrought out His purposes of redemption, as made known to His people of old. But it is easy to see, that so long as Church and State remain united in any relation—so long one interpenetrates the other—the ecclesiastical constitution cannot be immovable; must be subject to change and "shaking." The ever growing and changing civilization of men and communities demands new political institutions; and if the Church is united to any institution which belongs to the category of "the things that are made," or the works of the creature, then she must change with them. When they are shaken she totters; when they are overthrown, she falls. And such was her history "until Babel came." But in the last and greatest of the Divine upheavals, the last element of cleaving changeability was shaken from His Church's loins, and she rose from her chrysalis wrappings, the IMMOVABLE KINGDOM. And this, taken in connection with her unchangeable charter, exactly counterpart to man's unchangeable individual responsibility, makes the kingdom of the unchangeable King a kingdom that cannot be moved.

Hence the Presbyterian Standards well affirm—[Conf. of Faith, ch. I.]—"Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the Commonwealth."

It may be well to look at this grand feature of the kingdom of God somewhat more at large. There are and only can be three theories of the relation of the Church to the State, to wit: 1st, that which makes the ecclesiastical power superior to and the master of the civil power; 2d, that which makes the ecclesiastical inferior to and the servant

of the civil power; and 3d, that which makes both powers co-ordinate and independent, each in a sphere of its own. These three hypotheses exhaust the idea. The first, the papal theory, conceives of "the State as only one phase of the Church. The whole nation being in all its members a portion of the Church universal, the civil organization is comprehended within the Church for special subordinate ends, and is responsible to the Church for the exercise of all its authority."

The second, the Erastian theory, is precisely the opposite of the other. "It regards the Church as only one phase of the State." The Church, being in all its members a portion of the nation, the ecclesiastical organization is comprehended within the civil, and is responsible to the State for the exercise of all its authority. This is really the old pagan idea of religion and its relation to the civil government.

The third theory—the one which we believe and hold fast—the one that is so dear to American Christians—the one to which every true Presbyterian has given the allegiance of his soul—is that which makes Church and State co-ordinate, having different spheres, different origins, different natures, different ends and different modes for the exercise of their authority. Hence the Church as such owes no duty to the State, except (1.) obedience to the State in the exercise of its lawful authority over the public property of the Church; and (2.) to preach the Gospel and carry the ordinances of religion to all the citizens of the State. But this second duty arises not from the relation of Church members to others as fellow citizens, but as fellow sinners. What the Church is bound to do "to all nations" she is bound especially to do to the nation in which God has cast her lot.

On the other hand the State owes no duty to the Church, except to protect the public property of the Church and the persons of Church members in the same manner in which she protects the property of other corporate bodies and the persons of other citizens.

Now, it is patent in self-evident light, that this is the only relation of Church and State, which allows the Church to remain unshaken and immovable amid all the continually recurring changes of civil institutions and the occasional terrific convulsions of social order. In order to be immovable and eternal, the Kingdom of God must be equally incapable of becoming the ally or the enemy of the State in any of its designs. And it was because Christ was the King of such a Kingdom, that the Jews refused to accept Him as their Messiah, and crucified Him as a blasphemous impostor. A king that would have no court, no army, no realm, they could not understand. They wished David to be revived. They hypocritically procured His crucifixion on the charge that his royal claims were dangerous to Caesar's authority. But their real objection to Him—that objection which lifted opposition into malignant and murderous hostility—was that He was not dangerous to Caesar.

Various matters were laid before Christ in order to test the nature of that royalty to which he laid claim. A piece of tribute money was brought to him, and he was asked whether God's people ought to pay it. A civil question concerning an inheritance was submitted to Him, and He was asked to decide it. A criminal case of adultery was laid before Him, and He was asked to pronounce judgment. But He sternly refused to handle or intermeddle with such questions. He was a King indeed, and swayed a sceptre over a Kingdom, but He refused all the lustrations of an ordinary king. A king that would not assert the independence of his realm against a tribute-demanding and foreign sovereign, that would not judge Israel in civil and military affairs, a king that expressly declared that such functions were not included in his royal claims and commission, a king that utterly refused all armies and all force, was not the Messiah whom they would have; and therefore they hated and murdered Him "that was born King of the Jews."

And this precisely is the grand difficulty in the world's mind in reference to the nature of the church—a difficulty that makes the church an inconceivable phenomenon to all those whose souls are set upon the changing things that "are temporal and visible." Independence and subjection, resistance and submission, *de jure* titles and *de facto* possessions, are all questions having a moral side—are all mixed questions; and therefore the church ought to take cognizance, say they, of all such questions on their moral side at least. Not so thought Christ. Not so says the immutable law of "the immovable kingdom." Why, every act of the civil power, whether executive or legislative or judicial, has a moral side, but Christ the King remands all these questions to one ordinance, and forbids them to the other.

The morality of all these matters, together with their expediency and constitutionality, are referred by God to the authorities of the movable kingdom. And even where the offence against the civil and the ecclesiastical power is the same in its subject-matter, for instance, theft, or uncleanness, or violence, it comes before the different authorities under a different aspect and is judged by a different law and is visited with a different penalty. The State may acquit and the Church condemn. The State may condemn and the Church acquit. The State may make that an offence at one time which is not an offence at another. That which is once an offence in "the immovable kingdom," is always an offence. The State may increase or diminish the list of its offences; may add to or take from the qualifications for citizenship or office-bearing; in a word, may alter or abolish one or all of its civil institutions. Not so the Christian Church. The list of its offences and requirements; the qualifications of its members and its officers; in short, every feature of its institutions, is *immovable*, incapable of increase or diminution, alteration or abolition; and in this the very essence of Her immovability as a Divine whole, consists. Her Theanthropic King is always the same.

The Word that He has given Her is always the same. "The liberty that He has bestowed upon Her children is always the same. The restriction that He has placed upon them is always the same. The matters that He has given Her to handle are always the same. The life that He works within and embodies without is always the same. She is "the immovable kingdom." No man, no body of men, no angel from heaven, can alter aught that the Lord hath said, or add to or take from "the word spoken by Him," without "violating the constitution of the church and usurping the prerogative of Christ,"—a heinous and fearful offence, over which the State indeed has no jurisdiction, of which the Church is bound to take cognizance; for Her all-including obligation is to be the pillar and the ground of the truth," which Her King has given Her—to uphold and exhibit unflinchingly that perfect truth, as the pillars and foundations of a temple uphold and exhibit its grandeur to the admiration of all beholders.

5. The next and last attribute of the Christian Church which we will now notice as illustrating her immovability, is the germinal principle of the government, in which Her King has established within Her. Now, taking for granted that our Standards express the sense of Christ on this as on every other department of His Kingdom, we are at once struck with the fact that they provide courts of rulers corresponding to the different senses in which the word Church is used in Scripture, to-wit: as denoting the congregation of believers worshipping in a particular house, or the several congregations of a particular city or district, or the whole body of believers in the world. Thus we have congregational, district, synodical, and, when the development is finished, ecumenical Presbyteries. But the forming principle which runs through all is, "the power of the whole is in every part, and the power of the whole is over the power of every part."

That is to say, the primary court of the church, by her divine and immovable constitution, has all the power of the whole church universal. The power of the whole is in every part. "Where two or three are gathered together in my name, I am in the midst of them." "The God with all my power"—in the midst of them. "Nevertheless, because the church or earth is created after the pattern of 'the things in heaven,'—because this world is begotten in the very image of the invisible,—the power of the whole is over the power of every part," reviewing the lower, receiving and issuing appeals, and seeing that the lower does not transgress the immovable limits. The very idea which lies in the nature of the higher court is the power of review and of receiving appeals, in order that by the judgment of the greater number a faithful execution of the unchangeable charter may be secured. It is utterly abhorrent to the church's nature that the higher court should command the lower to violate the laws of Her King, or to change or increase or diminish the complete and perfect code which God has given Her. It does not violate against this fundamental law, but establishes it, that the lower court may delegate one or more of its rights to the higher for the sake of convenience or efficiency. The very act of delegation assumes the right of original exercise of the delegated power to be in the delegating body, and also the right to recall the delegation for the same reasons for which it was made, to-wit: convenience or efficiency. The idea that the higher court can give rights to or abridge the prerogatives of the lower, is subversive of the germinal principle of the government of Christ's Kingdom,—the principle upon which her immovability so far forth is founded. The truth is all the other way. It is the lower courts that have the divine right to enlarge or abridge the sphere and prerogatives of the higher. Consequently our Standards forbid the General Assembly to establish any constitutional rule without first submitting it to the Presbyteries for their sanction. When the Assembly does so, she violates the very axiom of Presbyterianism,—that constitution which we believe the Lord has given his people. Even now, none deny the right of the Presbyteries to abridge the prerogatives of the highest court at their pleasure. And the Assembly itself made the following deliverance when she was purging herself from the evil effects of having departed from the letter and spirit of our Standards: "The constitution of the Presbyterian Church, * * * is a constitution of specific powers granted by the Presbyteries, the fountains of power, to the Synods and the General Assembly." "No powers not specifically granted can be lawfully inferred or assumed by the General Assembly." (Minutes of 1837.) How wide from the Presbyterianism of our book is the novel doctrine, now so loudly proclaimed, that the Assembly can do every thing not forbidden in the Standards. The truth is all the other way, the Assembly can do nothing but what it is allowed to do by express grant from its constituents, who are "the fountains of power."

But we are wandering. Christ has constructed the church not as the human architect builds a house, which is incomplete until the last stone is laid and the last nail is driven; but as the Divine Architect builds a tree or human body. It is a perfect tree and a perfect human form from germ to the point of highest development. The power that is over the power of every part is the same as that which is in every part. There cannot, therefore, be conflict or contention while that power is clearly understood and faithfully administered. The very nature of the government of our church fixes a centre of equilibrium that balances the whole system in indestructible order. It cannot be moved. The system must be abandoned before confusion can occur; and then the "shaking" is outside of the kingdom and not within. The things that cannot be shaken remain. The exercise of the Scriptural power of the whole over the power of every part may cease by the apostasy or the dissolution of the higher courts, but still the power of the whole survives in every part and takes up the development at the very point to which it was set back. Indeed the sin of

schism, in the ecclesiastical sense of that word, is impossible to a Presbyterian Church adhering faithfully to our Standards. They exclude all the motives and all the conditions which make schism a possibility. How can you destroy the unity of a tree without destroying that life which at the first lay wholly in the germ, and then diffused itself throughout the branches? It is the gathering-up and concentration of the power of the whole into the highest court—a thing perfectly abhorrent to "the immovable kingdom"—that is the fruitful mother of schisms; and the guilt lies at the door of those that do the deed. You may indeed construct outward visible unity on this principle of concentration of power, but it is a unity without value and without life. It may be shaken and removed, for it belongs to the works of the creature. The progress of science and civilization, and more than all these, the quickening of the individual conscience by the word and Spirit of God, inexorably call upon it to change or dissolve. Every such tree has proven too short for regeneration to stretch itself upon it, and all such coverings too narrow for the new man to wrap himself in them. But the true law that Christ has ordained for His people only gathers strength and life from the advance of society and the development from the work of the Holy Spirit.

6. These disputes concerning the Kingdom of our Lord Jesus Christ, we solemnly affirm and maintain against the grievous errors of the General Assembly for the past six years.

(a) That Assembly in 61 assumed and exercised the power of the Supreme Court of the U. S. to interpret the civil constitution of the land. They decided between two equally venerable interpretations of that constitution. The question is not whether they gave a correct interpretation or not. The point is, that they exercised a forbidden and pernicious power, carrying the church away from her immovable sphere. They changed her nature from a court of Jesus Christ into a political convocation. For any man to say, that "there was no question between the Assembly and the protestants as to the doctrine that the church must not handle political affairs; the only question was one of fact or opinion as to whether the act in question was political;" is simply to show the unfairness of his mind. The man who can make such an assertion, is beyond the reach of evidence and argument. The Assembly expressly intended to decide the true interpretation of the civil charter. This was the eating of the forbidden fruit.

By this act the Assembly violated the constitution of the church, and usurped the prerogative of "Christ as her sole King and Law-giver, and made, without the shadow of authority, a new condition of membership and office-bearing. They violated every one of the aforementioned particulars of the church's divine constitution,—principles which contain the very essence of "the immovable kingdom." The Highest Court of the Church took the seat of Christ on the throne, and "spoke where he had not spoken"—legislated where he had not legislated. They added to the church's complete and perfect rule of faith and practice. They invaded the freedom of conscience and the compact between the church on the one hand, and her members and officers on the other. They grossly ignored the sphere of the church as a Spiritual Kingdom, making the church, as such, loyal to Caesar, and that too, to one of two rival Caesars,—the very thing which Christ refused to do at the cost of crucifixion. They acted on the principle of the subordination of the church to the State. And they destroyed that principle of our church government in which its very life-blood consists. It was the poison which this Assembly took and pressed to the lips of the church, that corrupted her whole subsequent life. Here was the fountain which sent forth all the bitter streams of subsequent years. From this point the Assembly was perfectly consistent, except that, in abandoning the spirituality of the church, it sometimes proceeded on the principle that the State was subordinate to the Church, and at other times on the principle that the Church was subordinate to the State. In this act they assumed the subordination of Church to State.

(b) But in 1862, the Assembly, whilst in the main consistent with its former position on this point, also assumed the other principle, that the Church is superior to and the master of the State; for it declared: "It is the clear and solemn duty of the National Government to preserve at whatever cost the National Union, and * * * to CRUSH FORCE BY FORCE." The church, assembled as a court of Jesus Christ, dictated a policy to the State,—and that too a policy of blood. She dropped the keys and seized the sword. Does any mortal man dare to say that the Assembly did not handle, and did not intend to handle "affairs which concern the Commonwealth?" Must not every spiritual ear hear, in awful contrast, the words of the Divine Master, speaking as the Head of the Church: "PUT UP THE SWORD"—"MY KINGDOM IS NOT OF THIS WORLD, ELSE WOULD MY SERVANTS FIGHT."

The Assembly of 1863 re-affirmed all its previous actions, with increased violence and increased and successful efforts to intimidate and silence the witnesses for the truth. But we are seeking principles and not acts, and for this reason, as well as failing time, we hasten to the end.

(c) The Assembly of '64, amidst other acts proceeding from the same unscriptural and unconstitutional principles, made a deliverance on the subject of slavery, contrary to the word of God and the previous utterance of the Assembly in 1845. They pronounced slavery to be "a sin," and declared its abolition a "duty," and that every Christian man should address himself with industry and earnestness to his appropriate part in the performance of this great duty." Hear what the Assembly of '45 declared on this same subject: "The Church of Christ is a spiritual body, whose jurisdiction extends to the religious faith and moral conduct of her members. She cannot legislate, where

Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called to decide is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the renunciation of which should be made a condition of membership in the Church of Christ?"

"It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the word of God. That slavery existed in the days of Christ and his apostles, is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity, that slaveholders were admitted to membership in the churches organized by the apostles, that whilst they were required to treat their slaves with kindness, and as rational, accountable, immortal beings, and, if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be obedient to their masters according to the Lord, with fear and trembling, with singleness of heart as unto Christ; are facts which meet the eye of every reader of the New Testament."

Resolved, 1. That the General Assembly of the Presbyterian Church in the United States was originally constituted, and has since continued the bond of union in the Church, upon the conceded principle that the existence of domestic slavery, under the circumstances in which it is found in the Southern portion of the country, is no bar to Christian communion.

2. That the members of the Assembly, to make the holding of slaves in itself a matter of discipline, do virtually require this judiciary to dissolve itself, and the organization, under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the Northern and Southern portions of the Church; a result which every good citizen must deplore, as tending to the dissolution of the Union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith."

[Years 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566,